

"It was the plan to have the translation run as near as possible with the order of the ideas of the text; but this could not be maintained except within approximate limits. But with few exceptions, it was possible to keep the grammar of the translation close to that of the text. Where there was departure from the grammatical structure of the original, it was in cases where the sense would have been left in doubt if fidelity to syntax was adhered to: as, for example, the matter of plurality, which the Ojibwa often expressed by the use of singular nouns and verbs, but which in the translation are rendered according to sense; or when a passive could best be rendered by an active form, a personal by an impersonal, a transitive by an intransitive. Furthermore, the inchoative character of verbs is not always shown in the translation.

"The language contains grammatical gender, animate and inanimate. It may be said, that, as a rule, the animate refers to everything having the quality of life and movement; while the inanimate refers to all things without those qualities. 'Being' or 'creature' would be a general rendering of the animate, while 'thing' would express the inanimate. It has been found best in the translation to express gender somewhat as follows: animate as *masculine*, unless from the context the gender is *feminine*; and inanimate as *neuter*.

"Pronouns of the second person singular are rendered according to the English idiom; viz., 'thou' and 'thine' into 'you' and 'yours.' The form of the verb with the pronoun 'you' is made to take the place of the more consistent 'thou.'

"The plural of the first person in Ojibwa is treated differently from the way it is in English. In Ojibwa it is expressed in the terms of relationship which the speaker bears to the other two persons: hence there are two sets